Hainan News Letter

The American Presbyterian Mission

Missionaries at Hoihow, Kiungchow, Kachek, and Nodoa, Island of Hainan, South China

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IF CHRIST DWELLETH IN ME

The night is dark—I cannot see the way!
Must all my life thus in the blackness stay?
"I am the **Light**."—Can I have aught but day
If "Christ dwelleth in me"?

The roads are many, more at every turn!
Which way, what path, the Homeland to discern?
"I am the **Way**."—What need I more to learn
If "Christ dwelleth in me"?

So much is false, so much that causes pain,
So much that falls in life's fierce stress and strain!
"I am the **Truth**."—What steadfastness to gain
It "Christ liveth in me"!

So many great resolves—that lifeless fall away!
My heart's best hopes—they seem but sodden clay!
"I am the **Life**."—Should I in death delay
If "Christ liveth in me"?

So many days that fruitless seem to be,
So many lives I touch, and yet no victories see!
"I am the **Vine**."—His life would flow, full, free,
If "Christ liveth in me."

Ah yes—I see my need, I see the word
That in old time Thine own disciples heard,
"I **will abide** with thee."—But by my sins deterred
How can Christ live in me?

Oh Master, hear the prayer I scarce dare make,
Come, from my soul all sin and doubt to take!
Emmanuel—for this Thine own Name's sake
Come Thou and dwell in me!

Take me and use me as may be Thy will,
With Thine own fullness all my longings fill,
Let all my being with the wonder thrill
That "Christ liveth in me!"

M. M. MONINGER.

Rev. J. W. Lowrie, D.D.

The announcement to the Hainan Mission of the death of Dr. Lowrie was received from the China Council office by telegram and since that a letter from the Secretary of Paotingfu Station has given us the details of his last days and hours. It is with mingled sorrow and thankfulness that we think of this devoted servant of God; sorrow that we shall no longer in this life enjoy his counsel and fellowship; thanksgiving for his years of useful service and his peaceful passing over, cared for by loving hands in Paotingfu where he early served in his missionary career and where he desired to end his earthly pilgrimage.

Dr. Lowrie was well acquainted with the affairs of the Hainan Mission: when making visits among us he traveled extensively and was widely known and loved by the Chinese; he met many of them privately and in public assemblies, addressing them either through an interpreter or speaking to them directly in Mandarin in sections of Hainan where that language is used.

First and last Dr. Lowrie had at heart the spiritual interests of the work in Hainan; he was especially interested in the training of Chinese Christian workers and on his first visit he stated clearly the need of this and suggested plans to supply this need. Nor was his interest confined to our spiritual welfare; he was not forgetful of our physical requirements and safety; he earnestly advocated setting apart appropriations for the screening of Hainan Mission residences against mosquitoes which has proved such a boon to us in these later years. After the death of Mr. Byers, Dr. Lowrie strongly urged the construction of a protective wall for the compound at Kachek in order that those who reside there might enjoy greater protection from those bent on evil.

As Chairman of the China Council Dr. Lowrie made three visits to the Hainan Mission; the first was in 1912, not many months after the revolution which resulted in the proclamation of the establishment of the Chinese Republic. At that time there were disturbances in the Island and some of the missionaries were evacuated from interior Stations to the port cities and we were all reassured by the presence of one who knew from experience how to advise in view of the circumstances. Dr. Lowrie's second visit to Hainan was in 1919; it was at the time of the Annual Mission Meeting held in Nodoa Station in the month of February; he helped to discuss and make decisions on important questions; one of these was the final establishment of a Central High School for the Mission at Kiungchow. During a critical period in the history of the Hainan mission Dr. Lowrie made his third and last visit; he arrived in January of 1925 and spent almost four months, leaving early in May. In view of the need of his presence the Mission prevailed on him to prolong his time with us much longer than he had at first intended. Six months before the arrival of Dr. Lowrie, Mr. Byers had been assassinated on the Kachek compound by kidnappers; about two months before he came, Mr. Stinson had died from the result of an accident while he was operating a power saw in Hoihow preparing materials for Mission buildings; on account of disturbed conditions members of the interior Stations had been evacuated to Kiungchow Station; the morale of the Mission members was low, especially in view of pending negotiations with the

Chinese Government concerning the death of Mr. Byers. Dr. Lowrie was intimately associated with Consul Hamilton in the settlement of this case with the local officials and made trips with him to the mainland and to Kachek to confer with the Chinese general in charge. Dr. Lowrie's wisdom and good judgment were apparent to all; the Consul was particularly drawn to him and constantly sought his advice.

During this visit Dr. Lowrie was present with us at the Annual Mission Meeting and all felt the need of his inspiration. During a certain session business seemed to be at a standstill for there was uncertainty how to make our plans for the future; it was the hour for worship and Dr. Lowrie who was conducting the daily devotional services announced Duffield's hymn set to music by Giebel; all instinctively rose to sing and in his clear voice he led us on to the chorus:

Stand up for Jesus
Ye soldiers of the cross;
Lift high His royal banner
It must not, **It Must Not** suffer loss.

The singing was splendid and from that on during the sessions there was restored confidence that we were still to uphold the royal banner of our Lord.

Words fail us to give full expression of our love and esteem for one who was intimately concerned with our Mission affairs throughout so many years of his life. The memory of Dr. Lowrie is a benediction to us..

WILBUR M. CAMPBELL.

Rev. William J. Leverett

Rev. William J. Leverett was born at Binghamton, N. Y., January 11th, 1870, and died at Knoxville, December 28, 1929. He received his preparatory education at Lawrenceville Academy, N. J., and his college course was taken at Yale University where he was graduated in 1891. He was graduated in theology at the Presbyterian Seminary, Auburn, N. Y., with the class of 1894.

After receiving his appointment under the Presbyterian Board of Foreign Missions, Mr. Leverett arrived in Hainan December 22, 1894. About one year later, after study of the language at Kiungchow, he was assigned to Nodoa Station of which he remained a member until his furlough in 1923. Expecting to return to Hainan in the summer of 1924 he was detained in America on account of ill health and his furlough was extended to the spring of 1925. He attended the meeting of the Presbyterian General Assembly held in Columbus, O., in May 1925 and after adjournment he was on his way through Ohio in his auto in company with Rev. A. H. Birkel, when not far from Columbus the car was struck by a railroad train and both men were seriously injured. After a partial recovery, Mr. Leverett underwent a surgical operation in New York City for injured nerves; following this operation he contracted pneumonia and for a time his life again hung in the balance. After this it became necessary for him, on account of chronic illness, to sever his connection with the Board of Foreign Missions and he was honorably retired. He then sought pastoral work and found employment at Huntsville, Tenn., where he labored until he was again stricken with pneumonia from which he died.

During his missionary career Mr. Leverett was not always physicially strong and needed to be careful in diet and exercise; he gave consider-

able attention to athletics, was a good tennis player and a great lover of outdoor life. He made many and sometimes long and difficult tours through the Island on foot or on horseback; he was familiar with the trails though he often took bearings with his compass as he traveled about in districts with which he was less acquainted that he might gain a better knowledge of the geography of the country.

In addition to his physical activities Mr. Leverett was an enthusiastic reader and owned a well-stocked library kept up to date with the best in books and current literature. When he was finally compelled to give up his missionary work in Hainan his boxes of books were sent to him in America and in some of the last letters received from him he told how he was again enjoying these former companions in Hainan.

Of fine literary tastes, it was natural that Mr. Leverett should become proficient in the use of the Chinese language and of several dialects found in Hainan, "In his school work his ability as a linguist enabled him to make important announcements in four different languages." "As a member of the Language Committee he prepared a Primer of the Lim-ko dialect which was the first effort to reduce that dialect to writing." In reporting the work in Hainan articles by Mr. Leverett were often published and "Our missionary magazines of those years contained many a quaint and touching episode written up by his sympathetic pen. One of these was used as a tract in America." When furloughs of other members of the Station required it, Mr. Leverett was placed in charge of the Ling-Kwang School for boys in Nodoa; his literary and linguistic abilities together with special preparation at Columbia Teachers' College during furloughs fitted him well for educational work.

In the administration of Mission affairs Mr. Leverett took a prominent part; he was always elected to membership on several of the important standing committees and for many years he ably held the office of Mission Secretary. "He considered attendance at Mission Meeting a duty, and he never missed a meeting except when absent on furlough." After his honorable retirement it was said, "How we do miss him at Annual Meetings!" He was missed not only on account of his efficiency in administrative work but also because of his talent as an entertainer; on occasions when the members gathered for relaxation after strenuous days of work, whatever might be the program, it was never complete without several numbers of Mr. Leverett's readings and impersonations; and his annual recital of these, with or without variations, never failed to bring down the house.

Mr. Leverett was skilled in the art of diplomacy and in dealing with Chinese officials. Being well trained in their forms of etiquette, he was able, in times of trouble and trying circumstances, to come to terms with the authorities and still retain their respect and confidence.

As an evangelist in charge of the country work of Nodoa Station, Mr. Leverett was urgent in season, out of season; he made tours which sometimes took him to the extremities of the Island. In evangelistic work his method of approach was tactful and when visiting in the various chapels and market towns he relied much on personal work; he made it a point to get acquainted with his man and to enlist his friendship before making a direct advance in the presentation of the

claims of Christianity. He was a firm believer in the use of the printed page in evangelism and kept a good supply of books and tracts always on hand. The building up and organization of the Nodoa Church was largely due to his work as their pastor and he was intimately known and loved by the people of that region. On account of his evangelistic tours he was widely known by the people of Hainan in other districts.

It was characteristic of Mr. Leverett's evangelistic fervor that, having been compelled to give up his work on the foreign field on account of failing health, he still felt the urge to preach the gospel in the home land; he ended his life with his armor on. We know that he heard the voice of his Master saying "Well done, good and faithful servant; enter thou into the joy of thy lord."

WILBUR M. CAMPBELL.

Memorial Service for Mr. Leverett

When the news of Mr. Leverett's death reached Nodoa, Pastor Li and the elders of the church planned a memorial service, to be held March 8th. Word was sent to the different groups of Christians and although not many representatives could come the white paper banners inscribed with appropriate sentiments were sent in to Mr. Li. These and many others from former pupils of Mr. Leverett were put up on the walls of the church.

The service opened with the singing of the hymn "Forever with the Lord." The opening prayer was made by the Limko elder, Mr. Ngou, and the Scripture lesson (I Thess. 4.13-18) was read by one of the Hakka elders, Mr. Zi. Dr. Tong gave the formal opening address, stating briefly Mr. Leverett's years of service in Hainan. This was followed by a song written especially in memory of Mr. Leverett, and sung by some of the boys in the boys' school. Mr. Melrose then told of Mr. Leverett's life in the United States, especially since he left Hainan in 1923, using II Cor. 6:9 as the conclusion of his remarks.

The principal speaker was Mr. Zi, postmaster of Nodoa and a close friend of Mr. Leverett. He emphasized the smallness of the work when Mr. Leverett first came to Nodoa, and told how much of the substantial growth had been due to Mr. Leverett's quiet, gentle, persuasive influence, loving spirit and helpful contact with all classes of people. As a teacher his patience and his desire to help his students build themselves up physically as well as mentally were two of his outstanding characteristics. Mr. Zi closed with an appeal to all to follow Mr. Leverett's example and be prepared to meet him again in the Heavenly Country.

After the singing of the Glory Song, Pastor Li spoke briefly, summing up the service by saying that the church had lost an experienced worker but heaven had gained a new scholar, and urging all to carry on the work to which Mr. Leverett had so earnestly devoted himself. The meeting closed with the singing of the Doxology and the benediction by the pastor.

M. M. MOXINGER.

Mrs. J. F. Kelly

As Miss Lillian E. Marks, Mrs. Kelly served one term in India as a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. During that time India had been in the grip of a terrible famine and Miss

Marks had an influential part in the relief of famine suffering and the care for orphans afterwards. Her letters describing conditions were so vivid that they were read in the British House of Commons. While home on furlough she did a great deal of speaking in behalf of India and she always maintained a deep interest in that country.

While returning to India in 1903 by way of the Pacific she met the Rev. J. F. Kelly, M.D., on the steammer. Dr. Kelly was a missionary of the Presbyterian Board, assigned to Hainan. The acquaintance proved most happy and Dr. Kelly and Miss Marks were married in Canton, coming to Hainan at once, to take up the work here.

Mre. Kelly had abundant strength and vitality. She managed her own household well and in addition could oversee the housekeeping in the hospital and have classes for the women. She did her work efficiently and was greatly respected for her zeal and ability. She was always willing to help in any mission work regardless of the cost to herself, whether it meant teaching English or Chinese subjects in the boys' school or writing the station letters to the home churches.

No one took a greater interest in making our mission compounds more beautiful. She had had the advantage of having lived in another large mission field and could give us the benefit of her experience. Dr. and Mrs. Kelly were at various times in each of our stations but their greatest work was done in Kachek. It was here that I came to know them so well. Mrs. Kelly did much to plan the Kachek compound and planted many of the trees that today make this compound one of the most beautiful in all China. She had a large share in erecting the pergola that overlooks our little river.

Her active mind was always thinking of new plans for our mission. The starting of the Hainan Newsletter was in great measure her work and she was its first editor. The mission bungalows in Hoihow, for use of interior missionaries on vacation, were of special interest to her. The Kelly home had the first screened veranda in the mission, and made the beginning of the screening now protecting us all.

The cause that was always nearest her heart was that of the lepers. While in Kachek Dr. and Mrs. Kelly started work among the little band of outcasts there. They made weekly visits to the leper village, where they erected a chapel, the only brick building in the village. It was their hope that a larger work could be undertaken for these people by the mission.

Ill health in the family caused them to return to America. As soon as their children were educated they planned to return to Hainan. In Los Angeles she and Dr. Kelly had charge of the work among the Chinese and carried it through the recent very critical years. Mrs. Kelly continued her interest in the lepers and was president of the Leper Association of Southern California at the time of her death. Hainan Mission and the China Council had only last fall requested the Board to send Dr. and Mrs. Kelly back to Hainan and with characteristic self sacrifice they had expressed their willingness to return. The news of Mrs. Kelly's death came as a great shock to foreign and Chinese friends alike, and sympathy and prayers have followed Dr. Kelly and Marks and Elizabeth in their bereavement.

D. S. TAPPAN.

As a new missionary I lived in Kachek for two years while the Kelly family were there, and Mrs. Kelly is affectionately remembered for several things. In particular, she was a wonderful hostess. In an interior station where Americans are few the social morale is apt to be low—but when Mrs. Kelly invited the station to dinner we knew it meant a fine meal, but it also meant our best clothes and our best repartee. Or a picnic under Mrs. Kelly's direction meant a care-free hour or two with plenty of good conversation. She was somewhat of a chess player and often took time to play with the new missionary. It must have been a sacrifice of time easily spent in other ways more profitable for her, but she never let the new missionary suspect the fact.

A trip made to a Christian village with Mrs. Kelly stands out vividly in my memory. Her nurse's training always led her to take more or less of a medical outfit along. That time it was hot summer and the village children were suffering from boils and infected prickly heat pustules. One poor little fellow had over fifty such sores on his head and neck. Mrs. Kelly called me to hold him while she cleansed and drained all that were ready, bandaged his head, gave him a picture card and told me, **sotto voce**, she would do the rest to-morrow, which she did. And by to-morrow the youngster already felt so much relieved that he came almost gladly when she called him.

Just last summer, twelve years since Mrs. Kelly was in Hongkong, an Indian merchant there recognized me as from Hainan and inquired for her, saying she always spoke with him in his native tongue and asked about India. When I told the Nodoa women of her death not a few of them spoke of her as such a fine Bible teacher, and one in particular said. "It was Mrs. Kelly who taught me the Gospel and led me to Jesus."

M. M. MONINGER.

News Notes

Miss Skinner reached Hainan February 4th, on her return from furlough. As she reached Hongkong just at Chinese New Year she was delayed there for some time before she secured passage to Hoihow. Miss Skinner finds the roads and the Ford cars making a great change in the country evangelistic work.

Miss Schaeffer's continued illness necessitated surgical treatment. Dr. J. F. Karcher of Hackett Medical College, Canton, came to Hoihow in response to a telegram for a physician and after consultation with Dr. Chu, Dr. Karcher and Miss McCreery took Miss Schaeffer to Canton. Dr. Todd performed a severe operation, from which Miss Schaeffer made a speedy recovery. After a few weeks of convalescence in the Matilda Hospital, Hongkong, she sailed for U.S.A., January 14th, for her furlough. Her address for the present is c/o Dr. S. L. Lasell, 336 W. Bellevue Drive, Pasadena, Calif.

Miss Velma Forbes recently spent a month in Hongkong and Canton studying methods of hospital management in mission and other hospitals. During her visit she developed serious eye trouble, which however seems to be yielding to treatment.

We are rejoicing in the news that Dr. and Mrs. Seaton plan definitely to return to Hainan in the summer. Dr. Seaton is at present taking work in the University of California Medical School.

The serious illness of little Evelyn Ensign may make it necessary for Mr. and Mrs. Ensign to delay their return from furlough for a while. We are trusting that we may soon hear of her improvement.

Mr. and Mrs. Thomas are enjoying their year's furlough in Auburn, N.Y., where both are taking work in the Seminary. We hope to welcome them back to Hainan by September.

Our latest Board letter brought the news of the death of the Rev. Stanley White, D.D. Dr. White was for many years a secretary of that Board and for a considerable period carried on the correspondence with the Hainan Mission. Many of us, when in U.S.A., have enjoyed the hospitality which Dr. and Mrs. White so freely offered in their home, and we feel that we have lost an interested and loyal friend.

While all our Mission force were in Hoihow and Kiungchow last January and disturbed conditions made it impossible for interior workers to return for a few days, we were much surprised at the arrival of the U.S. destroyer "MacLeish," Lt. Commander T. L. Nash. The boat stood by for several days and a signalman stayed ashore to keep the boat informed of events. Fortunately the turnover from one side to the other was accomplished peacefully.

Prof. Arnold Heim, a Swiss geologist from the Sun Yat Sen Memorial University, Canton, and two of his students came to Hainan in January to make a geological tour of the island. It was unfortunate for them but very pleasant for us that they were also delayed in Hoihow by the trouble. Dr. Heim very kindly gave us a most interesting talk on "Mountain Making" one evening.

In Kachek the McCormick Boys' School has re-opened after having been closed for five years. A graduate of the Hainan Christian Middle School who has had training in other parts of China is principal, and another graduate who has also studied away from Hainan is one of the teachers. Over one hundred and forty took the entrance examinations and one hundred and thirty have been admitted to the three grades, third and fourth lower primary and first higher primary. No steps have been taken toward registration, and there are voluntary chapel services and Bible classes in the school. There seems to be no "anti" feeling. A great many boys have come since the examinations and tried to enter. At present every desk and every bedboard on the compound is in use.

Editorial

Problems:

China is a land of problems now. How can it be otherwise, in view of the tremendous changes taking place? Governmental, educational, economic, social and religious upheavals are the order of the day. The Church must face these problems and provide the stabilizing influence during the time of reconstruction. Here are some typical problems concerning homes and home life. What is the Christian solution?

(a) A mother in the maternity ward of a mission hospital is weeping on her bed. Her week-old baby daughter is cozily asleep. The other mother in the room says, "She is going to give the baby away."

"Why?" I ask the mother of the baby in question.

"The father will not have a girl. He says to kill it, and the big mother (first wife) says to kill it or give it to her to kill, but I won't do that. I'll have to give it away to someone else."

This poor mother says she has had ten-odd children, but all girls, and she has had to give them all away. The husband wants sons.

(b) A young man, an only son, is a deacon in the church. His mother is a Christian. His wife is both stubborn and stupid. The marriage was arranged years ago when the girl's father was an influential head robber and a family alliance meant immunity from many things. Two little daughters were born. One died and one the mother gave away, this time against the wishes of the family, only to have it soon die, too. As a last resort the old mother wants to follow the prevailing custom and get a "small wife" for her son, in order to make the first wife more obedient. The young man stoutly refuses, and the elders and others are exhorting the mother. Should she persist in her plan, the son will be put out of the church for having a concubine.

(c) A young man is being educated and has gone away from home to school. His wife toils from dawn to dark in the fields. He sees and perhaps meets girls and young women who are also students—and who may be betrothed to young men at home working fields. The prospect of an educated wife appeals to the young man, the prospect of travel and more study to some young woman, and forthwith they are married. Wife number one goes on working the fields to support them, and has no redress.

Here you have it, both old and new, the problem of home life in China—one of the very difficult social problems the Church of Christ must face. What would *your* solution be?

The Price of Progress

It is a familiar truism that progress costs. It should not be hard for any American to bring up many instances of the cost of material progress. There is no doubt that the pulse of China, the largest nation in the world, with one of the oldest civilizations of history, is beating faster than ever before. Many changes are going on and the missionary, of all individuals, is in a privileged position to see the wheels go round.

Take the motor-car, for instance. It has been hailed as one of the coming things in China. But since it was the potential source of great wealth, the officials taxed it $15 to $30 a month. Then some of the roads are operated on private franchise. Each franchise-holding company can collect toll. They do so freely. Toll fees take half or more of the price of each ticket. Thus the car owner is in a corner and he loads his car until it is smothered with baskets, bags, boxes, oil-tins, pigs in crates, and hapless passengers. After a few trips something serious happens to the car. Progress costs.

Less than ten years ago Hoihow, the only treaty port and main town of our isle, was a typical example of a Chinese city. It had cobbled streets, one story shops, and locomotion by foot, squeaky wheel-barrow or cramped sedan chair. A poor rutty road, three miles long, ran between Hoihow and the official city, Kiungchow. A few horse-drawn, wobble-wheeled carriages ran on this road. Then a governor came along who said that Hoihow had to catch up with the rest of the world. He set a date for widen-

ing Hoihow's main street. If the shops were not torn down and the fronts set back by that date he said that he would see that it was done. That was a beginning.

Now we see in Hoihow a stately clock-tower, a commodious hospital, and six-story buildings framed in steel and concrete. The business streets are as wide as those of other modern cities and well-paved. The sidewalks are under verandas to protect pedestrians from the sun. The better shops sell much the same line of goods as found in department stores of Canton or Shanghai. It is easy to mark Hoihow's material progress.

How about the cost? Consider the case of any average shop-owner. First the governor took his tax for the road fund. Next the owner had to tear down his shop and rebuild it. He has less space than before so he erected another story or more on top of the space left. Next he had to supervise and pay for the concrete paving in front of his shop. If the officials oversaw the work the result usually was very thin paving. Then if the rear of his property was on the river-front he had to tear down his rear house to make way for the Bund. All this expense he bore himself and lost a good many square feet of land in the process. Hoihow is different from what it was but some people know that it cost.

The cost of material progress but serves to illustrate the cost of spiritual progress. Sympathize with us as we watch a class taking examinations. Imagine our heart-burning when we find the son of staunch Christian parents, a bright student, of whom much is expected, cheating as blandly as the most unscrupulous. He has no conscience about cheating. Sympathize again when we recount how such and such a man served many years as an evangelist but now has left the church entirely and taken to himself a small wife, because the children of the first wife all died. Or think of our former teacher who has a large family of girls, but who "sells" them at high prices to leading officials as secondary wives. Or again think of the woman who was discharged for a misdemeanor and since then has never come to church and scarcely even spoken to a missionary. With sorrow and with pity we think of many bright boys we knew, who instead of holding fast their first professions, went into communism and have either been killed or have fled. Jesus said, "Many shall stumble because of me, and the love of many shall wax cold." It may also be said that many stumble because of the missionary and because of the church.

But the faithful stand fast. Sometimes we count only a "faithful few" "gems for His crown," but at other times the many are faithful. Whole communities of Christians go on their way, zealous of good works, undisturbed by what the world says, faithful and loyal.

PAUL C. MELROSE.

Rural Evangelism

In the record of the public ministry of our Lord as found in the Gospels we read of His important itineraries in Galilee and Perea that He went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom. In the book of the Acts it is recorded that the apostles Peter and John, after assisting Philip in Samaria, on their return to Jerusalem preached the gospel to many villages of the Samaritans. It is very clearly in-

dicated from these accounts that in the establishment of the church much prominence was given to rural evangelism both in teaching and preaching.

In our own times both in home and foreign missions the problem of rural evangelistic work engages the attention of all concerned with the establishment of the kingdom of God upon the earth. At the Evaluation Conference of the Presbyterian Church held in Shanghai in 1926 it was voted that "It is of vital importance to keep before men and women in training for religious service a vision of the opportunity of great usefulness in giving themselves to the task of winning rural China to Christ."

In connection with efforts in rural evangelism, Daily Vacation Bible Schools, Sunday schools and systems of home Bible study are all useful as means to educate those who are already Christians and to create in those who are drawn to examine more closely the truths of Christianity a greater interest in the Bible.

Itineration among the villages of any local district in China is of first importance; it is a form of evangelistic work which should have its appeal to the Chinese worker because of the social customs of his own people,—a people given to hospitality in the truest sense of the word. However difficult it may be for the foreign missionary to become adapted to living conditions in Chinese villages for long periods of time, considering habits of eating, sleeping and retirement from the crowd, there is much to be gained by at least an occasional visit of the missionary to the homes of the village people; it is at such times that the itinerant evangelist becomes acquainted with the inner circumstances of their lives,—their joys and sorrows and need of counsel and help. Some time ago, on a Sunday afternoon, I walked for a mile or more from the market chapel where we had held a morning service to the home of a Christian; during the troubles in Hainan two years ago, his home had been attacked and his house burned by the neighboring villagers, and then and there his son, a former pupil of mine in the Kiungchow Boys' School was put to death by the communists. The devastation was still to be seen and in the hearts of the father and mother there was the deepest sorrow for the lost boy. Later on near another chapel I visited a village home where the father and head of the house had died and where the evidence of sorrow was still to be seen; our prayer and songs of worship with them during the short stay gave them new courage. On this same journey a day later another village was visited where all the families are Christian,—at least they have discarded their idols. In some of the homes the ancestral tablets were still kept in hiding in the dusty little loft where they once occupied a prominent place; the visit of the missionary, the Chinese church elder and the evangelist afforded an opportunity for some of the Christians to bring out these objects of former worship and, after a prayer, burn them in the rear court of the house. Though the tablets were burned, there is need of later visits to confirm these Christians in the stand which they took; discarding idols and ancestral tablets is not all that is expected of the convert to Christianity and one of the most difficult phases of building up a Christian community is to contruct on the ruins of idolatry an altar devoted to the sincere worship of the true God, and to help those

who are weak in the faith to engage in active service for their Lord and Master whom they have lately confessed.

Dr. Cleland B. McAfee, Moderator of the General Assembly, in a recent article published in the Presbyterian Banner on "How the First Generation Did It" tells of the way the members of the apostolic church worked in spreading the gospel; of that church period Dr. McAfee says under one heading, "Note the prominence of personal witness in the early program." What more opportune places can be found for personal witness than in Chinese village homes and surroundings? On one of the days spent in the country as mentioned above we entered a village where I had never been before; it was at the noon hour in harvest time; on the village commons unshelled rice was spread out to dry; a score or more of well-fed cattle basked in the sunshine while the villagers, men, women, and children, sat about on the stone walls and gathered in little groups where members of the party explained the tracts we carried and interpreted Christianity; this personal witness for Christ was a near approach to His own method as He sat by the well at noontide or met with the multitude in desert places or by the wayside.

"It is estimated that 85% of China's population lives in the country. Whatever affects the life of the village influences the welfare of the whole nation." Rural evangelism in China has its appeal in the boundless opportunities among the vast numbers of the country's population. We may do well to get back to the evangelistic methods followed by our Master and his apostles as recorded in the Gospels and the Acts.

WILBUR M. CAMPBELL.

The Hoi How Hospital

The problems facing me on my return to Hoihow were numerous. The hospital had been without a foreign doctor for over five months. Miss Forbes, superintendent of nurses, had carried on with the help of the Chinese assistants and Dr. Lio, an interne graduated recently from Hackett Medical College. However, there had been no surgery done, and only simple cases were treated, and maternity cases taken care of. Some members of the staff had left, one or two by special request. So the first thing was the building up again of the staff, and carrying on full medical and surgical work.

Surgical cases fairly overwhelmed us from the first. In addition there were the usual number of medical and maternity cases. The great problem has been the lack of an adequate staff to handle the cases properly. Miss Forbes has secured two graduate nurses from the Wesleyan Hospital at Fat Shan, who will be with us soon. We are trying to secure a class of young women to train as nurses. Miss McCreery is assisting in the operating room while absent from Kachek. The especial need now is for two additional doctors, to head up the departments of internal medicine, and the department of diseases of women and children, including the maternity service. The latter showed over six hundred babies born in the hospital during 1929.

The next problem had to deal with the buildings and equipment of the hospital. The main building of the hospital was built thirty-four years ago and was also the residence of the members of the Mission, as well as church building. The hospital at that time was very small, and it was only after years

of assiduous labor by Dr. McCandliss that the work grew to its present large proportions.

But time, the climate, white ants, and changing conditions called for repairs and alterations to the main building, so the next thing was what to do. It was finally decided to substitute reinforced concrete for wood wherever possible, and in order to meet the demands for better accommodations, to add a third story to the building. This third story is now being constructed. There will be sixteen private rooms, and these will be nicely furnished, to take care of better class patients who want these rooms.

Mr. Tappan has very kindly taken some moving pictures of some of the building operations—these should be seen to be appreciated. Women work as well as the men—some standing on ladders and reaching up a couple of bricks to the women ahead of them; some carrying a shovelful of concrete in half of a kerosene tin and pouring it on the forms; men erecting bamboo scaffolding; boatloads of stone and sand coming in on the river; lime made of burned coral from the coral reefs of Hainan being carried in in baskets by women, so many pounds to the basket; two carpenters sawing a piece of teak, the action being so slow that the moving picture camera can hardly get the motion. These are some of the interesting features of building—and also exasperating features—progress is so slow. But things do get done, and delay of a few days will not matter twenty-five years from now if the work is well done.

As to equipment, an X-Ray plant is on the way, also a new engine for generating electricity. Wiring for the hospital and compound will have to be done, as well as installation of the X-Ray plant. A new sterilizer is badly needed; also a new operating table and other surgical equipment.

A real catastrophe overtook the hospital when the water system was wrecked by a typhoon last October. All the water for the hospital, including the kitchen and laundry, is carried in pails by coolies and women. An outstanding need of the hospital now is for a pump and entire new water supply system. It is proposed to have two large tanks on the roof of the new third story now being erected, and the entire hospital can be supplied in this way.

Two other outstanding needs are for a new and sanitary kitchen, and for a new laundry. We should have these things soon if we are to hold the position of this hospital with the Chinese, for we can already see evidences of better things among the Chinese in the erection of a new hospital in Hoi-how. The mission hospital has been one of the large factors in the evangelistic work, and we want to see it reach to a larger place in the future. For after all the missionary value of the hospital is the real reason for its existence.

Three years ago I removed a large abdominal tumor from a woman living in the southern part of Hainan Island. A couple of weeks ago she sent her daughter up for an operation for tuberculous glands of the neck. The whole family has become very friendly as a result of the successful operation of three years ago. Such are the contacts for Christianity which the hospital here is making.

The generous gift of a Ford car by the members of the Highland Park Presbyterian Church, Los Angeles, has made it possible to do extensive itinerating with an evangelistic team of Sundays, as

well as to make trips in to the two interior stations, Kachek and Nodoa, where at present the medical work is being carried on by Chinese. Rapid transit has added greatly to the efficiency of the missionary and Chinese workers, and will become increasingly important in the future.

NATHANIEL BERCOVITZ, M.D.

"The Little One"

The first time I saw his friendly little face was in the dispensary where he was having his arm dressed. He is about the size of an eight year old but his face is more mature so that I knew he must be older. Such a bad arm as he has, and each finger swollen to the limit. He had had the dressing done a number of times, so that he knew each step, and didn't let on that it hurt a bit, though it must have a little. Later I asked what caused such a condition and was told that six months ago a little sore appeared on the arm and to keep the infection from traveling up into the body, a bandage was tied very tightly around the upper arm. Of course that shut off considerable of the circulation and it got worse instead of better. We hope it is not too late for the arm to be saved.

When I asked him his name, his eyes twinkled as he said, "The Little One,"

"Why," I said, "are you so little? How old are you?"

"I'm thirteen," he answered, "but I am called the Little One because I was so little when I was born."

The hospital Evangelist is teaching him to read "The Three Character Classic," which tells Bible truths in the style of the old Chinese classics. Someone had written three characters on the outside, and he, with a knowing look in his eye, asked me what they were. "That's my Big name," he said proudly, "Dio Tu-kit."

The first time he ever attended a Sunday School, he entered right into the spirit of things. He took part in a motion song, using the end of the pew to clap against in place of his sore hand. And he answered questions. The lesson was about the two houses, one built on the rock and the other on the sand. Miss Macdonald asked them what is done first when a house is to be built. "Do business," was one immediate response. "Have money." She had not expected to go back quite that far, but she followed it up, and got all the materials on hand.. Then they dug the foundation. After that Mohniau (The Little One) heard the application, of having the right foundations for the temples of our bodies. I gave him a picture illustrating the story of the Good Samaritan, which had been sent from America, and Nancy, the blind Bible-woman, told him the story. If he stays as long in the hospital as he should to get his arm well, he will have many opportunities to hear of "Jesus and His Love."

CAROLINE MCCREERY.

A Shopping Trip

I am inviting you all to come on a shopping expedition with me this morning, for last night's mail brought a nice large order from Nodoa Station and it should give you a chance to see most of the stores which we patronize for our every-day needs. We will have to walk downtown today for most of the 'rickshas have been commandeered to carry people to a large idol festival which is being held at a village at some distance from Hoihow. We have so many 'rick-

shas in our city now that they must welcome a chance to make a little more money. The building right across from us in the Chinese Post-office. The notice-board outside says that mail closes today for Hongkong, Shanghai, and "foreign countries"! Would that the mail could go direct to the foreign countries! We are passing the Customs Examination Shed now with the mast upon which the signals are hung when a vessel is sighted from the East or the West.

First of all I must stop at the compradore's where we can buy most of the foreign food-stuffs, flour, dried fruits (sometimes), canned fruits and vegetables, and most anything you can think of in that line—except when they are all sold out, and that is not infrequent when you have set your heart on something special. Today I have to buy everything from ground nutmeg to sardines, and shall ask them to buy some English walnuts for us the next time their buyer goes to Hongkong. On the whole they keep a very good supply of staples, and we are fortunate to be able to get things here in an emergency instead of having to send all the way to Hongkong for them. I am sorry that we do not have time to go into all of these shoe-stores, and native drug-stores and crockery shops which we are passing now—each one is so interesting—but we must hurry on for I have to go into one of the book-stores to buy some lead pencils for our school children. Here are some which are particularly liked by the school boys for they have a picture of Sun Yat Sen, the national hero, on the wrapper, and are called by his name; they cost the huge sum of 20 cents (about .08 cents Gold) for a dozen! Here you can buy all kinds of writing materials, both Chinese and foreign, and those lovely long scrolls which look so pretty on the walls. I even saw a Chinese translation of the "Song of the Volga Boatmen" in one store the other day—who says we are not getting up-to-date? Across the street is a fine big store which handles all kinds of dry goods and notions and I have to stop here to buy a battery for Miss M's Eveready flashlight. Don't you just love the smiling attention which we receive on every hand? Makes you wish that you could stop and buy the beautiful silks which they put out for your inspection, but they are not for such as we are. I shall stop in at the Hainan Motor Company, agents for the Ford car, to see whether the parts ordered for Mr. M's car have come. No, not yet—perhaps the next steamer. I never go in there without casting longing eyes at the all-American truck which they have on display, and wish we had one like it for the use of the Mission to take freight into the interior stations. The native cars are so very uncertain, for they will not carry freight unless there happens to be a vacant spot on the car somewhere. The drivers say, "Passengers can yet out and push when the car gets stuck, but goods cannot,"—so that's that.

We must hurry back now so as to get these things packed up in boxes ready for the first car willing to take them. I hope that you have not got too tired on this trip, and that you will feel like coming along some other day.

GRACE MACDONALD,
Business Agent.

The Forty-fifth Anniversary of Nodoa Station

Pastor Li Eng-Hoa looked up the records some time ago and planned the anniversary. A suitable date

was January first. One of the teachers and some of the school boys were asked to work up a play. The pastor and I suggested the story of Joseph and his brethren but later the young men decided that that might not appeal to an audience which did not read the Bible so worked out this theme: A man once rich and powerful falls into poverty and then when he is down and out hears the Gospel and has renewed hope.

On New Year's day the church was redecorated with the Christmas decorations and a fair crowd gathered at one o'clock. The Rev. Mr. Li was chairman. He had the copy of a partial history of the mission written by Mr. Dang Bok-kit. From this book he recounted the events of the early days of the station. He called on me for information about the missionaries who had once labored here and had since gone to America. I told what I knew. Then Dr. Tong, who has charge of the station hospital, told his personal story of how the station grew from small beginnings to its present size. After the speeches and as the crowd went up the walk, the school boys fired off crackers, a proper Chinese way of celebrating.

In the evening came the play. It was a short play, the boys said, but even then the curtain was drawn twenty-two times and the last dialogue ended at 11.30 p.m. The crowd began to gather soon after dark. Soon all the space before the stage was filled (in the boys' school quadrangle) and all the standing room taken. I went down and closed the gates and tried to persuade those gathered there that there was no more room. But several of the throng wanted to see the play and gates strung with barbed wire were no deterrent. When the gate was partially wrecked I opened it and let all come in freely. But it was not long before a winter mist set in and the very ones who had been so anxious to get in, in spite of protestations, were now the first to stream out. Those really interested remained to the end and left with many words of appreciation.

The Regions Beyond

We often regret that our capacities are so limited and that there are only twenty-four hours in a day. Especially when we know of the "regions beyond." In Hainan these are not vast, vague and distant. Indeed they lie at our doors. I had an opportunity to visit several unchristianized centers a few days ago. First we borrowed a supply of gasoline for the car and on the day appointed got an early start. Pastor Li, Mr. Ngou, Mr. Zi and Mr. Un were in our party. We took a fair supply of books and posters with us. Our first effort was to reach Dam-tsiu district city which is at the end of our present road system. Twenty miles of the way we had good roads and few difficulties. Here we came to a river. The Chinese brethren feared the water but thought the sand easy. But the water was shallow and we splashed through while it took some time to negotiate the sand. Next we came to a place where a stone culvert had been removed. We became bridge builders for a while and put the stones back in place. Then we came to new soft earth where the road workers were at work with hoes and shovels. Then we passed a half-finished concrete bridge, but at last after many bumps and jolts came to the district city. This is a comparatively new place, well laid-out, but it is built on sandy ground and lacks paving, shade-trees and

many other conveniences. Here our colporteur, Mr. Un, became very active selling Gospels and tracts. After a while we went to visit a Christian teacher at the district middle school. He has an interesting family and we spent a pleasant hour with him. Before we left the city we visited the large fish market and bought a large portion of good fish at the low price of eleven cents a catty (one and one-third pounds).

About noon we headed home ward. Our first stop was at Siang Fo (Long Plain). Here we saw a large crowd at market and sold a large number of books. Many people bought the four Gospels and Acts. I noticed one man who bought at least one copy of everything we had to offer. When the books had all been sold Pastor Li preached to them.

Next we came to Lok-ki. This is a fair-sized market about ten miles from Nodoa. It is beautifully situated at the foot of some wooded mountains and is noted through-out this region for its mangoes. Sold some books again and persuaded a sick man to come to the hospital for treatment. Then we had a meal at a friend's house and about four got back to the car and came home. Thus ended our day. We felt that new gates of opportunity had been thrown open and pray that the day may soon dawn when the Gospel can be more fully preached to those people.

PAUL C. MELROSE.

The Four Living Creatures

Oh, vision mystic, holy, beautiful,
Ezekiel saw by the river's brink,
Of living, whirling creatures, wonderful,
Bright wheels with eyes a-gleam, and wings twin-linked.
One face a lion, one th' ox, then man and eagle.
The symbols half-perceived of four good books.
This vision too had John who saw souls regal
About the throne of God. The symbol looks
To Mark the lion, whose strong evangel sounded
Till Matthew's word the patient ox a type,
And Luke showed forth our Lord as man well-rounded,
But John saw Him the Word, God's wisdom ripe.
These four in glory sing unceasing praise.
And run on earth His Kingdom to up-raise.

PAUL C. MELROSE.

Kia-lai Church Building Plans

It is only about twenty years since the church began work in Kia-lai and the surrounding region. Now there are about five hundred baptized Christians, members of the church. At first a shop was rented and used as a chapel. Next a private house was rented and used for meetings. This place soon proved too small. Land was purchased and a chapel built. Now it is desirable to purchase land and put up a new building. There are several reasons for this step.

First, the present building is not large enough for the ordinary Sunday congregations, and the crowds on communion Sunday, Christmas or other special days cannot be accommodated at all.

Second, although it might be possible to enlarge the present building, the lot has only a few square feet of vacant space and the land adjoining cannot be purchased.

Third, the present site is crowded in between houses, giving rise to many disagreeable features.

Fourth, the site is very low and during the rainy seasons water col-

lects there, making the church the center of a miniature lake, very difficult of access.

The church members held a meeting and decided they could raise $2,000 Mex. among themselves. They hope to secure help from various sources to raise $2,000 Mex. more, making a total of $4,000 Mex. They have chosen a high, open plot of ground for the new site, and want their new building to be neither elaborate nor spectacular, but large enough to seat at least two hundred people comfortably.

We hope our Chinese and foreign friends will join us in earnest prayer for this project and its early accomplishment.

(Signed) Fu Vun-khai, pastor,
and the elders and deacons
of the Kia-lai Church.

Kia-lai is also called Hau-lang, and readers of the News Letter may remember previous articles concerning the Hau-lang church. Pastor Fu himself is rather interesting. He came, as a lad, begging to be taken into our school. He offered to work, but was told there was no work for him. Undaunted by this rebuff, however, he went into the blacksmith shop and made himself so useful that he was allowed to stay. He worked his way through school and has since been teaching and preaching. Fat, slow-moving, apparently pepless, he is not of prepossessing appearance. He is not a good walker, and so finds it a task to cover his large field, which extends for ten miles in every direction. But he is easily entertained in the homes of the people, and the rapid growth of the work in the Hau-lang field attests to his popularity and his zeal for the cause. On a visit to the Hau-lang church for Big Sunday, someone remarked that his method of examining candidates for baptism is unusual. The candidate comes up before the entire congregation, so there are many witnesses to his confession of faith. It is no small ordeal, and one is not surprized at the staunchness of the Christians in that region.

Vacation Visits

The smallness of our force in Nodoa makes it impossible to get out among the villages. We therefore regretted the more our enforced stay at the port during China New Year vacation, for we had hoped to take advantage of the freedom from classes and make calls in both the market and villages. Miss Moninger and I found we could manage to have two days to make calls in the market, and we were everywhere given a welcome. In fact, women in whose homes we did not call, many of them came to the door as we went by, and asked us to come in and "sit." It was doubtless well for our health that we had time to make no more calls, for we drank gallons of tea, much of it cold, and we ate innumerable Chinese cakes—no, not at one house. We knew enough "custom" not to do that. But we ate a few cakes at every house. We might have easily survived the tea and cakes. But during those two days we were also invited to several feasts, and some of the invitations we could not refuse. Then, to finish up the last few days of vacation, we went to two near-by villages in one day, eating four meals in succession. I'm here to say that at the conclusion of the fourth, we did not care much for Chinese food (any kind of food, for that matter). We started the day with breakfast at a Haka village. They came at eight o'clock to call us and said the meal was on the table waiting, and would we please hurry. Miss Moninger had taken a

bite of an orange, but I was wiser; I kept them waiting while I drank a cup of coffee. We had a brisk walk of something over a mile, and waited till ten o'clock for breakfast. Then we hurried home to a hungry baby, who had patiently waited an hour and a half for her breakfast. The Bible women were waiting to go with us to a Limko village. We wanted especially to visit in the home of one of our deacons, who is also a teacher in the boys' school. It was reported that his mother was getting him a second wife and all were much concerned about it. (See article on "Problem" (b)—in this issue). The pastor and others thought a visit to the home might be of some help. So we walked on this lovely bright day some three miles to the village. They began at once preparing a meal for us. When we had sat a while we went to the home of another Christian. Immediately the rice bowls came out. We objected strenuously in all the languages we knew and in some we didn't that we could not eat, for we were going back to the deacon's home. All words were of no avail. We had to eat, and we did. And we succeeded in eating immediately afterward at the first place. They even gave us peanuts and pieces of chicken to bring home to the children. It was doubtless the long walk home that saved us from complete annihilation. But we were appreciative of the hospitality, and we have heard no more of the plans for a second marriage.

ESTHER A. MELROSE.

Nodoa News Notes

The boys' school held a field-meet on December 12th and 13th. The attendance and interest were fair the first day and two outside schools came in to participate. The boys worked hard at their events for the sun proved hot. Some good records were made (for our part of the world) and several upsets occurred. Boys expecting to win did not do so and some unexpectedly won. Prizes were distributed one day at chapel.

This year the boys' school organized a Christian Endeavor. Previously they had used the C. E. books but had no officers. The officers arrange the program and several different boys take part at each meeting. Toward the close of the term, the principal suggested to the boys that the C. E. might do a good piece of work by canvassing the non-Christian boys of the school as to their faith in Christ. At the last meeting of the term the boys each reported and sent in the names of seven new believers.

When the political turnover occurred on December 7th we were apprehensive that Communism might again raise its head. As a precautionary measure it was decided that mothers and children should go to the port, so on December 16th Mrs. Melrose and children went out to Hoihow. After the close of school in January, Miss Moninger and Mr. Melrose also went out. While we were there the Cantonese forces landed and fought a battle with the insurgents. The trouble was over on January 22nd and the whole station returned to Nodoa on January 24th.

This is the second year that we have tried to encourage our Christians to come together for a period of Bible study. Classes opened on February 3rd and closed on February 8th. It was within the period generally known as New Year's holiday which is generally given over to festivity and visiting. Still as many as thirty responded to the summons. We were sorry that more did not come but hope that the few

which came received benefit.

Nodoa Station acknowledges with many thanks the receipt of three boxes of Christmas gifts for the Kittanning Girls' School from Mrs. E. K. Odell, Jamestown, N. Dak., and one box from the Sunday school of the First Presbyterian Church, Washington, Iowa, Mrs. Dewey Hess, Sup't. The regular receipt of packages of postcards, prepared and sent by the D. V. B. S. of the Olivet Presbyterian Church in Cedar Rapids, Iowa, is also greatly appreciated.

Accidents will happen. One Saturday morning a pupil in the girls' school heated a big pan of water to wash her hair. She had put in it a goodly quantity of the native shampoo preparation, which is almost like lye, as it is used to cut the grease of the constantly applied hair oil. She slipped and fell on the kitchen floor, badly scalding her left arm and hand. Thanks to prompt hospital treatment, her arm didn't even blister, though it was quite painful.

Very few mission schools in China still retain foreign pricipals. The diversity of races and resulting racial prejudices in Nodoa make a neutral principal a necessity if pupils from all races are to be educated in one school. A foreigner is the most neutral 'neutral' possible in here. The racial distribution of students and teachers in our two schools last semester was as follows:

Kittanning Girls' School

	Teachers	Pupils
Haka	2	32
Limko	2	27
Mandarin	2	13
Cantonese		5
Damtsiu	1	3
Hainanese		1
	7	81

of whom 35 are Christian or from Christian homes.

Leng-koang Boys' School

Haka	2	16
Limko	3	74
Mandarin / Cantonese \ ..	1-1*	19
Damtsiu	1*	1
Hainanese		9
	7	119

of whom 58 are Christians or from Christian homes.

*Part time

Nothing but Christianity can unify the races here. The three main groups, Haka, Limko, and Mandarin, are mutually antagonistic but shift about the triangle as occasion arises. Sometimes Hakas and Mandarins combine against Limkos, sometimes Mandarins and Limkos against Hakas, but never Limkos and Hakas united. It is only a few years since their disastrous "war" when many villages were burned. The Hakas and Mandarins have their own boys' schools in Nodoa market, so fewer boys from these races attend our school, and those who do come are almost always those from Christian homes.

The Mary Henry Hospital presents to each baby born in its wards a jacket and other simple articles of use, when it is taken home. A dozen mothers and babies will join the hospital staff in thanking the members of the Myrta McCleary Chapter of the Westminster Guild, Washington, Iowa, for the package of jackets recently received.

The school boys and girls are not the only ones who study in Nodoa. Peggy Jean and Marie Melrose are busy with their Calvert course. Mrs. Melrose studies Haka a period a day with a teacher, Mr. Melrose

takes his innings with market Mandarin, and Miss Moninger does her linguistic "daily dozen" in Limko.

The present spring semester of our schools opened with an overwhelming enrolment, which the Chinese say is like the days before the persecutions began in 1926. There are two hundred and eight registered in the boys' school and one hundred and twenty-two in the girls' school. Both schools have been obliged to refuse pupils as every bed and every seat is full, and more than full according to western standards. The increase may be accounted for in part because some nearby village schools have failed to open, and because a number of girls who have been in village co-educational schools for a year or so are too old now to remain there, according to the more conservative Chinese custom, and are coming to our girls' school.

An examination of pupils in the girls' school for trachoma showed fifty-five cases out of one hundred and twenty people examined, or 45.83%. Arrangements have been made for the necessary operation in the hospital at reduced rates and some of the girls are taking advantage of the offer.

The World Day of Prayer was observed in Nodoa March 7th. The suggested program sent out was followed as nearly as possible and the women were much interested. Although the weather was cold and rainy some sixty women were present besides the pupils from the girls' school. I heard one criticism—"The meeting wasn't long. We ought to take more time for thanksgiving." One woman said, "This is the first time we have observed this day. We'll know how better next year. Will the meeting be this same time every year?" The sense of fellowship with Christian women all over the world, meeting everywhere for a common purpose, seemed very real to our women and the prayers were heartfelt and sincere.

Three Years After

The Hot Bed of Communism Now Worships.

No section of Hainan has suffered more from communism and lawlessness than Vang-neng District. Three years ago several thousand people were killed there and their houses destroyed. During this reign of terror the church suffered greatly as communism aims to destroy all religion. Some of the most promising young Christians were led astray by false teaching while others were compelled to favor communism to save their lives. Our Chinese pastor paid several hundred dollars to save his home and family and then as soon as the money was paid these communists burned his home and killed his wife, daughter-in-law and grandchild. Small wonder he stopped preaching and organized the people into a self defence corps to assist the government drive out the communists and restore law and order. The Christians were as sheep in the midst of wolves. They were scattered having no shepherd.

Tintai village is the mother outstation to all the Christians of Vang-nang District. The pastor lives there and the local school cares for the children of the Christians. No communion service had been held in Tintai for three years. We announced that we would hold such a service on February 16th.

The rainy weather had made the auto roads almost impassable. Leaving my family in Hoihow I started although I was not sure we would get through to Kachek, to say nothing of Vang-neng District thirty-three miles futher south. There were few cars on the road as it was the

day after the Chinese Little New Year when people are not supposed to travel. I took one of our old teachers with us as far as Kachek where he is on the faculty of the government middle school. Keeping on friendly terms with the teachers does more to prevent the government students being anti-foreign in their actions than anything else. I had just received the new license plate for our Ford. This cost $20 Mex., about $8 Gold at the present rate of exchange. Our number is fourteen in the private car class. There are over five hundred cars in Hainan but most of them are public cars and they are taxed $20 Mex. a month and must pay on all the toll roads. Private cars do not pay any toll. We had the back seat of the car full of hospital supplies. Tire chains enabled us to reach Kachek in safety in spite of the soft roads and only two hours behind schedule time.

Spending Friday night in Kachek we were able to get the car cleaned and made ready for the trip to Vang-neng District the next morning. Our party consisted of Pastor Wu, Elder Li, medical assistant Feng, one of the compound workmen going to see his sick wife, my mechanic and a Christian woman who wanted to go to see her future daughter-in-law. Our New Ford thus had seven passengers as we continued our journey south. We had first to cross the Kachek River in a flat boat ferry which was pushed across with the aid of bamboo poles and thirty cents. Crossing the river we found a long stretch of double plank road upon which we must keep the car in order to get across the deep river sand. The country was very beautiful after the rains. Mountains were in the distance and coconut palms and green rice fields on every side.

The auto road only goes to Nolak Market, three miles from Tintai village. We left our car in front of the headquarters of the self defence corps and were taken to a shop for a drink of coffee. It is remarkable how the Chinese are drinking coffee in place of tea. The ex-pastor is still head of the local defence corps and insisted upon our having two soldiers guarding us all the time. Thus we walked to Tintai leaving our mechanic to take care of our car.

Arriving at the village we found many old Christians to welcome us. We visited some of them in their homes and it was a sad sight to view the ruins of the pastor's home. The chapel had not been touched by the communist mob for they thought they would use it themselves. We had dinner with the Christians and then held an evening service in the school next to the chapel. One of our old boys is opening school here this spring. After the service we prepared to go to bed. It was very cold for the tropics and I slept in my heavy wool suit, wrapping myself in a double wool blanket on my cot. I felt sorry for the Chinese friends who had only cotton blankets, sleeping on hard wooden beds with only a thin mat under them. The men on the bed next to mine got up in the middle of the night and got a handful of straw. Lighting the straw they waved it under their bed to warm things up. They seemed happy over the result but I did not ask them to do it under my cot!

Sunday turned out to be a perfect day, real California weather, sun shining, clear and cold. After breakfast with a faithful Christian we had a meeting of the session and examined two men for baptism, one an old teacher of seventy years and the other a fine man of thirty. The

Christians began to gather early and it was refreshing to see so many faithful followers of Christ. Over three hundred attended the morning service; one hundred and ten partook of communion. I preached the sermon and the Chinese pastors had charge of the communion service. Every precaution had been taken for our safety. Fifteen soldiers had guarded our party all night and a few were in the morning service. It made me think of the early Puritans worshipping with their guns.

One lame grl came to see me before church and she could not keep back the tears as she talked to me. Tsiodi, fifteen years ago, was sent to the Kachek Hospital with hip disease. When her father-in-law-to-be heard the missionary doctor say it was very difficult to heal, early the next morning he slipped away, leaving the little lame girl behind to the tender mercies of the missionary. She was a charity patient in the hospital for many years and was taught to read and write. She became a Christian and acted as Bible Woman to the women in the hospital. She was greatly helped by the doctor and got so that she could walk with the aid of a cane or crutch. The hip healed up but she found one leg several inches shorter than the other. No one seems to care for her now and when she was told we were coming to Tintai she walked several miles, doing a little each day, and arrived in time for the service. She longs to go back to the mission hospital to work among people who love her because they love Christ.

I also saw several of our former school boys and two former servants. One of these latter is now in charge of the road building in the district. He was my faithful cook for many years and learned to read and write in the night school we had for the workmen. The other servant got along very well as long as his wife lived. She was a good worker and manager. Since she died leaving him two children he has fallen into the traps set for him by wicked women who succeeded in marrying him until they got a few of the hard earned savings he and his first wife had laid by. He brought his boy and girl and proudly presented them to me. His daughter is the daughter-in-law-to-be of the woman we had taken down with us.

At the close of the communion service we started back to our car, parked three miles away. This we found in good shape and it was not long before we started back to Kachek. Two soldiers with loaded rifles accompanied us the first twelve miles, one soldier on either side, for we had seven passengers without them.

We reached Kachek safely before dark. We learned that Dr. Heim from the Sun Yat Sen University in Canton had arrived having completed his trip through the interior of our island. He was sent to study the geology of Hainan. I had met him in Hoihow and invited him to stop with us in Kachek. He was greatly charmed with the country around Kachek and said there was nothing more beautiful in Java or Sumatra, two of the show places in the orient. "See Kachek First" is our slogan. We drove Dr. Heim out to Hoihow in order to show him where coal is mined. He said the coal was very inferior and of no commercial value. He says however that Hainan has a great agricultural future and can support ten million people instead of two million, if only peace and a stable government can be maintained. May God grant peace and prosperity to Hainan.

DAVID S. TAPPAN.